

THE SACRIFICE.

A SHORT SERMON

Upon PSAL. 51. 17. at
St. *Maries* in Oxford,
Sept. 3. 1637.

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(then) of Gloucester Hall.



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THE SACRIFICE.

A SERMON UPON

PSAL. 51. 17.

*The Sacrifices of God are a
broken Spirit : a broken and con-
trite heart, O God, shalt thou not
despise.*



On a venture com-
pares this Psalm, the
fiftieth in the vul-
gar Latin, to the
year of Jubile; as in that year

A 2

servants

servants were restor'd to themselves, and Lands to their ancient possessors: so in this Psalm we may behold a Man captivated by sin, recovering his liberty by repentance, and restor'd again to the possession of Gods favour, which his high offence had forfeited *David* is the Man: one of so firm and sublime a station in the Church of God, that we cannot behold his fall without some horror. *Cum dolore quidem dicimus*, &c. I speak of holy *David's* sin with sorrow and trembling, saith *St. Austin*, but yet I must speak of it: for it was not written, that it should be buried in silence, 'twas written at first, and 'tis now remembred, not for *imitation*,

tation, but for *caution*. For, as God out of his wisdom hath suffer'd his strongest servants to *fall*, that hee might preserve them from pride, and make them know by whose hand they are upheld: so hath he caused their falls to be set upon *record*, that others by their remembrance might fear to presume. If a *Peter*, the forward'st among the Apostles, deny his Master; a *David*, the Man after Gods own heart, prefer his lust before his *God*; if these *Hero's* so grievously fall, what circumspection and heed to my standing should I poor weakling have? And on the other side, if *he* that renounced Christ, and *he* that added Murder to Adultery; if

these heinous offenders are receiv'd again into favour, why should I despair of mercy? Thus from the height of the persons that fell, we may argue against *presumption*; from the depth of the Sins whence they rose, we may take comfort against *despair*. *Audiant qui ceciderunt, ut surgant: audiant qui non ceciderunt, ne cadant*; nor is it easy to say, from which of the two, whether from the *infirmities* of the Saints, or their *vertues* registred for our use in the Book of God, the Church receives more good. But, alas! as the Father complains, *multi cadere volunt cum David, & nolunt surgere cum David*; such is humane, whether weakness or perverseness,

ness, that among the great number of those that accompany *David* in his Sin, few there are that follow him in his Repentance.

Not to detein you too long from the Text : upon the Prophets admonition, our Penitent addresses himself to his Psalm of mercy : *Misere Domine ! Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies blot out my transgressions :* and so he goes on, like a pittifull suppliant, untill toward the conclusion of the Psalm, (which is observable also in many other Psalms, that begin in a sad tune, in heaviness and distress, but conclude in rejoycing and as-

surance : to teach us, that *Hu-*
miliation is the onely true way
to comfort :) I say, toward the
 conclusion of the Psalm, fee-
 ling in himself, and tasting as
 it were, what he prayed for, the
 joy of the Holy Spirit, he no
 sooner receives the *benefit*, but
 is full of *thankfulness* : in token
 whereof he voweth to serve
 and glorify the God of his sal-
 vation ; but his *zeal* is not suf-
 fer'd to outrun his *discretion* :
 for whereas Gods service is
 either *moral*, or *ceremonial* :
 the ceremonial consisting in
 legall rites and sacrifices, wher-
 in God delighteth not : not at
 all, as they are considerd by
themselves, without respect to
 the *end* of them ; so as the sign
 and thing signified are separa-
 ted

ted, *Moses* and *Christ* opposed; or else, not so much, nothing in comparison of the morall service. *David* therefore discreetly passeth over the *cere-monial* service, in the precedent verse, and comes to the *morall*, consisting in spiritual Sacrifices and Oblations, fittest for him to give, and most delightfull for God to receive.

The Sacrifices of God are a broken Spirit, &c.

In which words you may be pleased to observe these three parts: 1. The matter of the Sacrifice, the thing to be offered, expressed in two words: *Spirit and heart*: 2. The qualification or requisite conditions of the matter in the words, *broken and contrite*: 3. Gods

gracious acceptance, in the first and last words of the verse : *these are the Sacrifices of God ; these he will not despise.* What the means of the speaker cannot hope for, in so grave and learned an Assembly, let the ever honour'd name of our Lord and Master Christ Jesus challenge your patience and attention to that which by Gods assistance, and with a sincere aime at his glory, shall from the mouth of his servant plainly be deliver'd ; and first of the first part.

I. *Spirit and Heart.*

The *Soul* of Man is signified by both words : and it is the use of Scripture thus to multiply

tiply words of the same signification, either *propter emphasin*, or *propter exegefin*: to shew the earnestness of the Speaker, or to help the understanding of the Hearer. If we will distinguish them, then by *Spirit* may be understood the superior part and faculties, the faculties which are inorganical, and depend not on corporeal instruments: by *Heart* we may conceive the inferior powers, so called from that principal member of the Body, the chief seat and original of life and affection. Well then, the *Soul*, and the *whole Soul* is to be sacrificed.

As in the *Mosaical Law* God reserv'd the *Inwards* for himself, so in our *Evangelical service*

service he requires especially our *inward Man* ; nay, without it, the Jewish Sacrifices were not accepted. All their *Ceremonies* before Christ; and our outward *performances* since Christ, are of none account, unless the *heart* concur and give value to them. *Flavius Josephus* calls the Politie of the Jews *divination*, God himself was immediatly the Author of it; he gave them Laws both Civil and Ceremonial, and so could not but be pleas'd with what himself commanded: nevertheless when the Jews preferred those *outward* signs and ceremonies, before *inward* and morall duties; when they came once to this pass, that they placed all Religion and holiness in them,

how

How sharply doth the Lord upbraid them by his Prophets? Let me call to your remembrance two remarkable places to this purpose, which do fully shew how God stands affected. In the first of *Esay* ver. 10. the Prophet calls for audience, and in the following words, he expostulateth with the superstitious Jews: *To what purpose is the multitude of your Sacrifices unto me, saith the Lord, I am full of the burnt of Rams, and the fat of fed Beasts, and I delight not in the blood of Bullocks.* If the Lord delight not in these, what then would he have? that the Prophet signifies, v. 16. *Wash you, make you clean, cease to do evil, learn to do well; and then come, saith the*

the

*the Lord, v. 18. though your
 sins be as Scarlet, they shall be as
 white as Snow. In the fixt of
 Micah, v. 6. a question is pro-
 posed, Wherewithall shall I
 come before the Lord, and bow
 my self before the high God?
 shall I come before him with
 burnt offerings, with Calves of
 a year old? will the Lord be
 pleased with thousand of Rams, or
 ten thousand of Rivers of Oyl?
 This is much, and who is there
 that can repent at so dear a
 rate? but theres more yet: shall
 I give my first Born for my trans-
 gression, and the fruit of my Bo-
 dy for the sin of my Soul? The
 Answer's Negative: none of
 this will do; no, the Lord hath
 not required it. Why, what
 then hath the Lord required?
 that*

that follows at the 8. v. and I pray you mark it well: *He hath shewed thee, O Man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* theres the top of all, the humiliation of the Soul, *to walk humbly with thy God.*

If the Prophets in the *Old Testament*, by such *pathetical* passages endeavoured to lessen the esteem of outward ceremonial worship, and press upon the Jews the inward and moral, what may we expect from Christ and his Apostles in the *New*, when Types and *shadows* are vanisht, and have given place to the *substance* now exhibited? Christ hath denounced no less then eight woes in

in one Chapter against Scribes and Pharisees, *Hypocrites, that appear beautiful outwardly, and cleanse only the out-side of the Cup:* and St. Paul hath set it down for a rule to Timothy, *Bodily exercise is of little profit.*

Wherefore if I were to speak to such as are *superstitiously* addicted to the outward *form* of Godliness, denying the power thereof (that there would be such, the Apostle hath foretold) such would I beseech to remember *Esay's Quis requisivit? who hath required these things at your hands?* and that *frustracolum*, which our Saviour urgeth, *Mar. 7. In vain do they worship me, teaching for Doctrines the Cōmandements of Men.* The aim of my Speech is not to cō-
demn

demn any *humane Ordinance*, for the better ordering of the Church, not repugnable to Gods word: but this is my drift, that we would all employ our chiefest care to serve God with that, which he *most* cares for; and therefore I beseech you, Fathers and Brethren, that you present *your Souls a living Sacrifice, holy and acceptable unto God.*

A living Sacrifice. Behold here a main difference between *this* and the *legal* offering; the *Beast* was slain; the *Soul* then truly begins to live, when she is offered up to God; for as the *Soul* is the life of the Body, so is *God* the life of the Soul; yet somewhat in the Soul is slain; Lust and Wantonness are slain, and then as it were, a *Goat*
is

is offered: Wrath and Anger are slain, and then as it were, a *Bull* is offered: but these are enemies of the Soul, by whose death she lives the better; And hence from the *benefit* accruing to the Soul by this oblation, may be taken an incentive to the performance of it; perform it we shall the rather, if we consider, that all the rest we can possibly do in Gods service, without this, is but meer *simulation*, no more but the acting of a Religious part upon a Stage. Could we *pray* unto God, till our Tongues are weary, and our Knees cleave to the dust; could we *fast* as long as *Moses* and *Elias*; could we *feed* the hungry, and *cloath* the naked of the whole world; what-

whatsoever can be imagined to be done, & there be wanting an humble and religious heart, all is to little purpose in Gods esteem, 'tis not *piety*, but *hypocrisy*; not *Religion*, but *ostentation*.

Nor do I mean that the business of Religion is to be dispatcht *privately* between God and our own Souls only: that's the other extream. The *Soul* indeed hath the first and choicest place, both because it hath the greatest share in sin, the rest being but instruments of sin, and fewell for sin abused by the Soul, and so the Soul in point of *justice* is to bear the greatest pain in the exercise of Humiliation; and also, because it is the best thing we have,
and

and most peecious in Gods account, and so in point of *gratitude* to be chiefly offer'd. Now as the Scripture saith of God, *Having given us his Son, how shall he not give us all things?* so may it be said of us; offering up to God our *Soul*, that which is in our Bosome and dearest to us, how shall we choose but give him all things else? Our *Bodies*, formed into *reverent gestures* at the performance of Religious exercises, and chastned with those too much neglected works of *mortification*, whereby the Soul as it were setting Foot upon the Body raiseth her self higher for Divine contemplation: Our *Estates* too, extending them to *pious* uses,
works

works of mercy : wherein, as God himself to our great comfort is principally exercised, so when we resemble him therein, he is in us most delighted. Thus a broken *Body* is required, and a broken *Estate* too, but above all, a broken *Soul*.

And here see the goodness of God in requiring that *Sacrifice* which the poorest Man may offer as freely as the richest. Under the *Law*, when a *Lamb* was wanting, God accepted of a pair of *turtle Doves*. Thou poor Soul, that hast nothing, dost thou ask me, *Quid retribuam* ? What shall I render, what shall I offer unto God ? *Habes in te quod offeras*. *August*. Harken, I will tell thee how thou mayst be as liberal as the best ; Give him

him thy self: give him a broken
 and a contrite *Heart*. If there
 be any advantage, it seems to
 be on the poor Mans side; for
 there is a certain thing that the
 Apostle mentions, *1 Tim. 6.*
 το ὑψηλὸν φρονεῖν, *pride* and high-
 mindedness usually waits upon
rich Men, quite contrary to
 this humbling of our selves:
 and besides, *dant sua non se*:
 because they give unto God
 somewhat of their *Estates*, they
 are the more apt to withhold,
 and make the bolder to keep
 back from him somewhat of
themselves: but Men of a poor
 and of a broken Estate are more
 easily brought to that poor-
 ness and brokenness of Spirit,
 which is of so high esteem with
 God, and being able to give
 little

little else, will give themselves wholly.

Wholly, I say ; for the Soul, and the *whole* Soul is to be offered. God hath employment for *every part* and faculty of it. To the *understanding* hee is truth : to the *will* goodness it self : our *fear* hath his wonderful judgements to work upon ; our *love* cannot but take flame from his loving kindness : what greater *joy*, then in his presence ? what better things can be *hoped* for, then his promises ? Hee hath enemies of his glory for our *anger* and indignation to spend themselves upon , especially those domestick enemies in our own Bosom, our sins, the proper object of our *sorrow* too ; this anger and sorrow are
the

the busiest Agents in the work of Humiliation ; they will not leave, till the whole Soul be broken ; that as the hard and impenitent heart kept out God, so the broken heart may give him entrance : and as sin hath over-spread the whole, so there may be a gracious work wrought upon every part . When the Soul is thus *whole* , that is, no part with-held from God , and thus *broken* that is , truly humbled for her offences, then have we our offering ready : the former *wholeness* doth not exclude this *breach* of contrition. So from the *matter* it self, the Heart and Spirit, let us with your patience proceed to the *qualification* or requisite conditions of the matter,

ter,

ter, in the words, *broken and contrite* :

The Sacrifices of God are a broken Spirit, &c.

II. *Broken and contrite.*

I will not be curious in the *termes*, onely tell you this from a learned hand, that they seem to be *borrowed* from the manner of Sacrificing among the *Jews*. Their *Sacrifices* were first cut in pieces, not mangled but joynted, as is observed out of the *Jewish Rituals*; that was their *breaking*: then were they burnt to ashes, that was their *contrition*. A breaking and contrition which doth not unfitly represent the breaking and contrition required in true re-

B

pentance.

pen'ance. Wherein we must after a sort take asunder every part and faculty of the Soul, and examin the particular defects; not the greater defects onely, but piercing into the closest corruptions, *in recessus animi*; searching the most retired Corners of this Labyrinth.

A necessary piece of work, this breaking and contrition; but *hard* and ungratefull to most Men: to such, as frame to themselves a *new* pleasing Divinity agreeable to their own lusts & ends: such as think to gain Heaven and Earth together: who, not remembring that Christ himself wore a Crown of *thorns* before that of *glory*, and bore the Cross before

before the Scepter, hope to walk to Heaven on *Roses*, to live in all the delights & pleasures of this world, and be ne'r the further off from that eternal happiness of the world to come. Scrupulous they are, in the judgement of these, & unpolitick, that require in a Christian life, such mourning in private, such breaking of the Heart, such contrition of the Spirit. Yet they will in the end appear the wiser sort, that are content to forgoe the pleasures of this life, for the joys of that hereafter. And indeed we must all be content, unless we can find a smother way to Heaven, then God hath shewed us, then Christ and all the Saints have led us, we must be

content I say; notwithstanding the tenderness of the Flesh, that prompts every Man, with *propitius esto tibi*, to take seriously in hand this work so necessary. Let the Flesh reclaim and deterre us from setting upon it: or when we are about it, let it move us to do it slightly, yet for all this we must *do* it, and we must do it *thoroughly*.

Now for the through performance of this work let us take a view of the *means*. It is true, there is a *Tribunal* within us, and a *witness* also within us, and an *executioner* also to torment us *surdo verberare*; but neither is this torment so effectual, nor the witness so faithful, nor the judge so incorrupt, that the business can be completed

pleated without any further help. Our natural *knowledge* of the principles of good and evil is but weak : in the *application* of which principles to our particular actions we are not skillfull. The *Copy* of the *Law* was written in our *Hearts* exactly at the first, when we had *Hearts* of *Flesh*, and capeable of a fair Impression; but since our hearts became *stony*, the Characters are much defaced, and we have need to repair to the *authentick* Copy, thereby to correct our errors and supply our defects. I mean the *Law* written in the *Holy Bible*, of which the *Psalmist* hath a fit *Elogium* : *The Law of the Lord is perfect, converting the Soul. Psal. 19.* God that can out of *stones* raise up

Children unto *Abraham*, and draw water out of the hard *Rock*, can as well by the power of his word melt these Rocky Hearts of ours into tears of penitence, and of these stones make us new Hearts. *Vox Domini confringens Cedros, Ps. 29.* The voice of the Lord is mighty in operation; and although as it proceeds from the mouth of his weak Minister it be but *wind*, yet this wind accompanied with the vertue of his Holy *Spirit*, is strong enough, not onely to shake the top branches, but even to rend up the bottom root of the tallest *Cedar*. The *Sword* of the Spirit hath a sharp point and a keen edge; when it is managed by a *Paul* or *Apollon*, Men
mighty

mighty in the Scriptures, and such as have boldness equall to their skill, it will pierce and cut deep, even to the dividing asunder of the Heart and Spirit.

Besides a powerfull application of the *Law* unto a sinners conscience, it pleaseth God many times to further this gracious work by joyning with it some affliction. *Affliction* sanctified hath a speciall influence to that effect. Worldly Crosses drive the Soul inward, and put us into a serious meditation of their Original: *Omnis pena propter culpam*: All the evill of *pain* is for the evill of *sin*; the consideration whereof brings a fresh report of Gods anger to the guilty conscience,

and makes the wound wider. And withall, it may be noted, Men are usually punished in the same kind wherein they have offended. The *punishment* so answers the *offence*, that the one serves to renew the memory of the other ; and thus is the Book of conscience like unto some secret *Letters*, most plainly read by the *fire* of tribulation. These briefly I take to be the means , whereby a hard heart is broken, *Conscience* awaked and informed by the *Law* soundly applyed, the *Law* backed by *Affliction*.

The Sinner being arrested by the terrours of a naturall Conscience, the threats of the Law, and some present tokens of Gods anger ; although like

a *malefactor* he be ready to try all shifts before he will fly to the mercy of the Judge, cannot hold against so strong impressions: to stand out, he sees, were but to make God redouble his strokes; now at length he understands, by his own feeling, the malignant quality of sin: he melteth into *sorrow* one while, other while he is cut to the Heart with a holy *indignation*: Oh, saith he, in the detestation of his sins, that I should ever so *ingrately* forget God, and so *desperately* neglect my own safety: that being a *Man*, I should lead a life so *brutish*: that without care so much as of common *honesty*, I should commit acts so *shamefull*! What *madness* was it to

B 5

pretend

pretend to happiness, and venture upon such pernicious enterprizes: so greedily to swallow *poysen*, and to hug my own *damnation*! Oh, how am I ^u bashed and confounded, that for a trifle, a matter of nothing, a few ounces of *gain*, a little breath of *applause*, some minutes of *delight*, I should *so*, and *so often*, by such and such sins, offend so *presumptuously* against so glorious a God, so *undutifully* against so kind a Father, so *ungratefully* against so gracious a Redeemer!

The case of our *penitent*, whilst he hath one eye fixt on Gods *Majesty*, the other on his own *guilt*, is pittifull beyond expression. *Da Christianum, & scit quod dico.* The intercourse between God and the
Soul

Soul is truly known onely to the *experienced* Christian. He alone conceives what it is to receive the word with fear and trembling : with what affectionate *longing*, and thirsty desires the Soul panteth and gaspeth after mercy, choosing rather to hear of *mercy* then a Kingdom. He that hath felt the smart of sin, knows what detestation is due unto it, and that there is no sorrow like unto that sorrow. *Ruben principium doloris mei* : as some read it. Gen. 49. 3. *Iacob* calls *Ruben* the beginning of his sorrow, *non quod in nullo*, &c. because all his former griefs were swallowed up in that which the Sin of *Ruben* brought him. If *another's* sin were so grievous, how much

much more ones *own*. So heavy is the burden of this *sorrow*, that it presseth down the Soul well nigh to *desperation*; it may be truly said, that a penitential way to *Heaven* lyes near the *Gates of Hell*: and *Satan*, that at first playes the *Serpent*, by fly temptation, turns *Lyon* in our distress, and endeavours by open force to draw us in. But our *comfort* is, that when we are *cast down*, God hath not cast us off: when wee walk through this shady vale, he shal lead us forth to the Streams of comfort; when our Heart and Spirit is *broken* and *contrite*, then are we his *Sacrifices*, then he doth not *despise* us. So from the *qualification* of this *Sacrifice* in the words *broken* and *contrite*,

contrite, we are fallen upon
 Gods acceptance and esteem of
 it, in the first and last words,
these are the Sacrifices of God,
these he will not despise.

III. *The Sacrifices of God.*

Sacrifices in the Plural, to
 signify, *pro omnibus unum suffi-*
cere, as Calvin notes : that this
 one Sacrifice of a broken Heart
 is worth all *Sacrifices of God* :
 not because he is the giver of
 what we offer : although thats
 very true ; for what have we
 worth a giving, which we have
 not first received : but thats
 not the meaning here ; the ad-
 dition of *God* to *Sacrifices* is a
 mark of speciall excellency.
Thy righteousness is like the

Moun-

Mountains of God, Psal. 36. So the Margin hath expressed the Hebrew, which the Text Interprets, like the *great Mountains*; so here, the Sacrifices of God are the greatest and most excellent Sacrifices. The latter words, *Thou shalt not despise*, are spoken *καὶ οὐκ ἐξουσιάζεις*, a figure very frequent: *Bethlehem not the least*, *οὐκ ἐλάττω*, which indeed for our Saviours Birth in it, was the greatest of all Cities. And Saint Paul would have us most *highly* to esteem *prophecying*, when he bids us *not despise it*, *καὶ οὐκ ἐξουσιάζετε*, the very same word here used by the *Seventy*; by which wee must understand, that God is so far from despising or setting at nought the Sacrifice of a

cont. ite

contrite Heart, that nothing can be more acceptable or precious in his sight.

God Almighty glorieth not in any Title so much as that of *mercifull and gractous*: a *Father of mercies*, and *God of comfort*: and the Church could not possibly stile him better, then, a *God whose nature and property is ever to have mercy and to forgive*. This is his proper work, but vengeance is called *opus non suum*, *Esay 28.* a *strange work* and not his own. Behold here the true ground and *reason* of that Acceptance I speak of. 'Tis Gods *goodness*, not the *dignity* of our Contrition that so commends it. To talk of merit and satisfaction with the presumptuous Papist is

no less unteverent, then unsafe.
Let them beware (said judicious
Hooker) *who challenge to them-*
selves a strength which they
have not, least they loose the
cōfortable support of that weak-
ness which indeed they have.
 By the power of Grace, say we
 our hard Hearts are broken,
 and by the gentleness of grace
 they are so favourably accep-
 ted.

Yea, such is Gods good-
 ness, that hee would bring us
 whole and sound to Heaven,
 if it might be: for he delighteth
 not, in the *death*; no, nor in
 any pain or trouble of his crea-
 ture: not, as it is *absolutely*
 considered, but in regard of the
end thereof, so he is much plea-
 sed with it. As the *Physician*
 is

is glad to see the working of his Physick, not that he desires the pain of his Patient, but his recovery : or as a loving *Husband* desires his Wifes travel, not for the pain she must endure, but for the Births sake : So is *God* affected, as I may say, in the travel of his Spouse, the Christian Soul, the pangs whereof hee willeth not for their own sake, but for the new Births sake that cannot be produc'd nor reviv'd without them.

Well, to return, that the contrite Soul is an acceptable Sacrifice to God, we cannot doubt. My Dove that mourneth in the Clifts of the Rock, let me see thy Face, *Cant. 2.*
Our *Face* is never so fair in
Gods

Gods Eye, as when 'tis washt
 with the tears of a Penitent
 Heart; these Penitent tears
 Satan cannot endure : nay, 'tis
 the conceit of one, *tolerabilius*
sustinet flammam suam quàm
lacrymam nostram. Satan can
 as little abide this Water of
 Repentance, as the fire of Hell:
 but God so much values and
 loves our tears, that he hath a
Bottle on purpose to preserve
 them in. When we are least in
 our own eyes, then are we most
 precious in his. *To this Man*
will I look, even to him that is
poor and of a contrite Heart,
Esay, 66.2. Nor doth he onely
 cast a favourable look upon
 that Man, but vouchsafeth to
 make him his dwelling place:
For thus saith the high and holy
one,

one, that inhabiteth Eternity,
 whose name is holy; I dwell in
 the high and holy place; with
 him also that is of a contrite and
 humble Spirit, to revive the
 Spirit of the humble, and to re-
 vive the Heart of the contrite.

Es: 57:15:

What *comfort*, what *glory* is
 this to an humble Soul, that
 she is chosen out for an habi-
 tation of the most high! sure,
 where God dwelleth by his
 gracious presence, that place
 must needs be Heavenly; so
 indeed is the penitent Soul,
 what ere she seems: God that
 dwells there doth not so hide
 his countenance, but that the
 beams of comfort either *mingle*
 with the most bitter complaints
 of a broken Heart, or at least
 in

in due time *succeed* them. No better instance then *David*. See him in the first of his Penitentials, *Psal. 6. My Soul is sore vexed*, ver. 3. *I am weary with my groaning*, ver. 6. *Mine eye is consumed for very grief*, ver. 7. There is sorrow, plenty; But hath the Lord no pity? in the next verses, *The Lord*, saith he, *hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer.* Here is comfort. Thus as I grounded Gods acceptance of our Repentance, upon his Mercy: so have I now settled our Comfort upon his Acceptation. Because he is mercifull, therefore he accepts us; and because hee doth accept us, there-

therefore shall we find certain comfort.

These are, for whose sakes this point is to be carefully handled; *weake Christians*: whose minds the extremity of grief hath so overclouded, that they find not themselves in themselves: they complain most bitterly of the *hardness* of their Hearts, when their very complaints are a comfortable Argument that they are already *broken*: they grieve for the totall *want* of grace, when the *presence* of it in some measure is proved by their unfeigned desire and longing after it. Such poor souls must be made to understand, that *Grace* may work in the Heart, which for the present perceives it not.

God

God like the *Sun* scattereth his influence further then his light: and the Penitent *Soul*, like the *Moon* in Conjunction, hath the fairest side toward Heaven.

In Spiritual *conflicts* nothing is of power sufficient to uphold the fainting Soul, but the Hand of Divine *mercy*. Mercy can find no way unto us, but through the wounds of *Christ*, and the streams of our Saviours Bloud. *O wretched Man that I am*, cryes out the Apostle: *Who shall deliver me!* and in the next verse; *I thank God through Jesus Christ our Lord*. Our Lord is of a gracious and sweet disposition: he underwent most grievous conflicts in his own person, in the dayes of his Humiliation; he
knows

knows the better how to succour us ; and he chose such to preach mercy to others, as had themselves found most mercy : namely, *Paul* and *Peter* : to the end that their *examples* as well as their *Doctrin* might speak comfort to distressed consciences. When we consider the *first fruits* of those that came unto Christ, the *Publican*, the *Harlot*, the *Thief* and the *Blasphemer* : when we consider the comfortable *Titles* he hath assumed ; of a *Head*, that suffereth in the lowest member ; of a *Shepherd*, that hath care of his weakest Lambs ; of a *Husband*, indulgent to his Spouse ; of a *Physitian*, good at all diseases, but especially the binding up of a broken Heart :
these

these things when we consider, we cannot want Arguments to raise up the dejected Heart, and assure the distrustful, that in the lowest degree of Humiliation he shall never be forgotten, never be *despised*.

To draw to an end, with a word or two of *Exhortation*.

1. *To all*. St. Peter hath honoured us with the title of *Priesthood*, 1 Pet. 2. *Priests* you know should not be without their *Sacrifices*: we cannot offer a more acceptable Sacrifice then this of a *broken Heart*. Whether it be a *morning Sacrifice* offer'd in our Youth, or an *Evening Sacrifice* offer'd in our Age, God, we are sure, will not *despise* it. Let us perform

form this Office of our *Priesthood*, or never look to be partakers of the *Kingdom*. It is indeed a hard piece of service and unpleasing ; such is the untowardness of our Hearts, and such power have sensual pleasures over us : but *difficulty* is not a curb but a spur to *generous* minds : and remember, *Qui instat praecepto, praecurrit auxilio*, He that urgeth us with his command, leads us by his grace. What should deter us, when the Almighty is our aid ? Many *oppositions* and discouragements must the tender-hearted Man expect from this wicked world, but let the Devil and the world conspire, this is a faithful saying, The Heart that is in Gods hand

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cannot

cannot miscarry. Memorable is that speech of *Adherbal* in *Salust* to the Senators of *Rome*, *Ego sic existimabum P. C. uti Patrem saepe meum, &c.* We may justly apply it to our case: Our Fathers and Prophets, our Lord and Master hath foretold, by long experience wee have found it true; as many as have, with humble and Penitent hearts, enter'd into a Covenant with God, *eos maximum laborem suscipere*, they have undertaken a labourfome and painfull profession; *sed omnium maxime tutus esse*, but they have safety for their pains, no Mans security like to theirs.

2. *To the Clergy.* St. Paul, *Rom. 15.* calls the Gentiles his *oblation*. Ministers are *Priests* in
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in an especial manner: neither can we do better service, then to offer unto God the *broken hearts* of our people. God hath put *fire* into our Mouths to kindle those *Sacrifices*. He hath put a *Sword* into our hands to pierce and cut the hardest heart. Verily, such is the temper of these times, that piercing and cutting Scriptures seem most seasonable; in the handling whereof we must endeavour to stir up in our hearers, as St. *Hierom* speaks, *non clamorem, sed gemitum*, the sighs and tears of the Auditors best commend the Preachers eloquence; nevertheless we must remember, that the Holy Spirit descended as well in the shape of a *Dove*, as in the like-

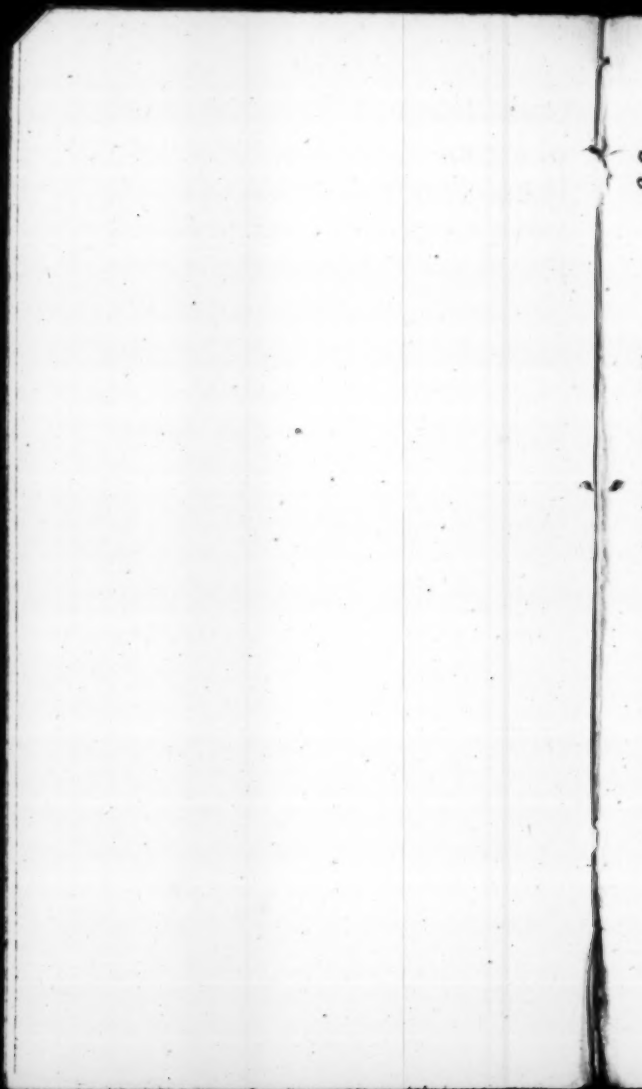
ness of *fire*, and Spiritual Men must be no less *meek* then vehement. *Nil tam Spiritualem virum indicat, quàm alieni peccati tractatio*: the discreet handling of a sinner is the Ministers Master-piece; Men are prone to Sin, the conscience must be awakened by the *Law*: Men are prone to despair for Sin, the conscience must be comforted by the *Gospel*. We must so prudently mix and administer both *Law* and *Gospel*, that hard hearts may be broken, and broken hearts may be bound up.

To close up all: The custom of the *Ancients* was to begin their *Feasts* with *Sacrifice*: Our Spiritual Sacrifice of a broken heart, what is it else but the introduction

roduction to a Feast : the Feast of a good Conscience, our only comfort in this vale of tears, and that other Feast at Gods Heavenly Table, the consummation of our bliss, in the life to come.

God of his mercy grant, that we may all offer up this Sacrifice, that we may be partakers of that Feast. Amen.

Soli Deo Gloria.



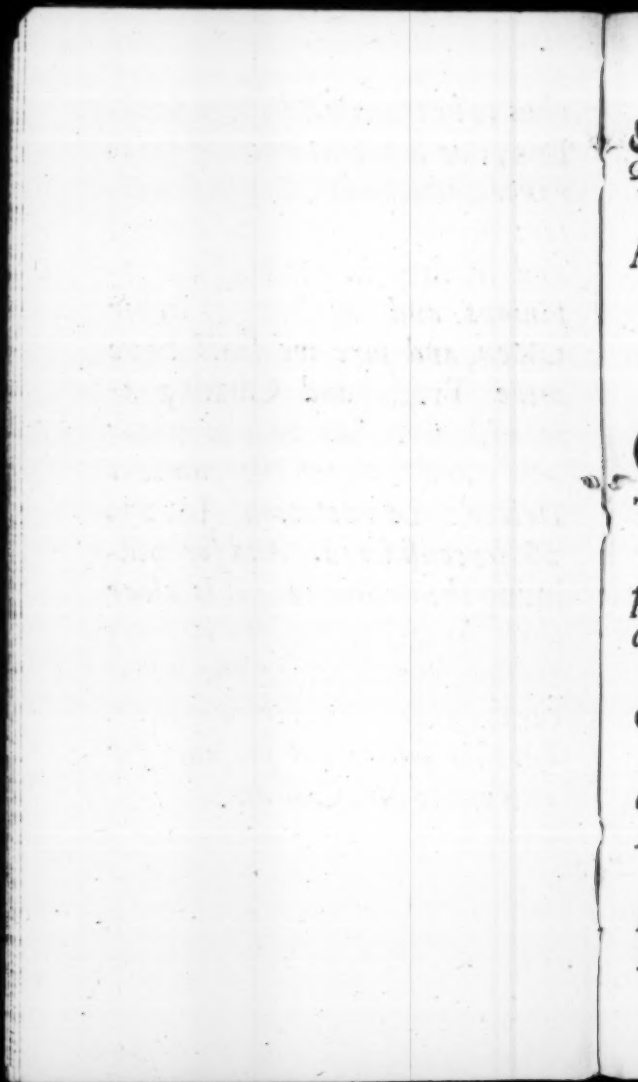


An Advertisement.

Hereas one Master
W Collins in a Preface
to a late Book of his
pretends to answer some Ar-
guments contained in a Letter
of Master Barksdales, published
with the Dispute at Winchcomb,
the Reader is intreated to com-
pare the places, and judge whe-
ther Mr. C. hath not much mi-
staken Mr. B. and perverted his
Reasons. For Mr. B. saith not,
That the ignorant and scanda-
lous are to be admitted to the
Sacrament. No: He hath de-
clared sufficiently in that Book
his

his love of knowledge and of
piety: and of Christian Disci-
plin: But thus: That Mini-
sters are not to be condemned
for administering the Sacrament
in their Congregations, though
mixed. [That is: though, after
all the Ministers care and pains
in exhorting, instructing, ad-
monishing all, and keeping back
those whom he certainly knows
to be notorious evil livers;
though, I say, after all his care,
some unworthy persons do par-
take of the Sacrament.] To this
purpose the Reasons in that Let-
ter are offer'd to his friend: and
much more is set down in those
Papers. Wherein He hath im-
printed such marks of his desire
and endeavour of true Refor-
mation, that he deserved not
thus

thus to be traduced by Mr. Collins, as a maintainer of ignorance and scandal. Let such writers hereafter use more candor and fidelity in reciting the opinions and reasons of other Men, and sure we shall have more Truth and Charity amongst us. As to the words *ἰμεινισμὸς* and *ὑπομνησμός*, let the eminent Doctor's Annotation, Jo. 13. 26. be considered. And for polluting the Ordinance, it is clear that the guilty pollute it onely to themselves, not to the innocent, either Minister or people. Let this suffice (at present) for a return to Mr. Collins.





A CATALOGUE of what
Books this AUTHOR
hath published.

Obitus & Elogia Doctorum virorum ex Historiæ Thuani, Lond. 1640.

The Authority of the Highest powers in matters of Religion, out of Hugo Grotius. Lon. 1651.

Adagialia Sacra Novi Test: ex Andræa Schotto. Ox. 1651.

Two Discourses, of God, and of Christ, out of Hugo Grotius. Lond. 1652.

The Commonwealth of the Hebrews, out of P. Cunæus. Lond. 1653.

The

*The Dispute at Winchcomb
in Gloc. Lond. 1654.*

*The Law of Warre and
Peace, out of Hugo Grotius.
Lond. 1654.*

*And sundry little pieces for
the use of young Scholars.*

FINIS.

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